

***Democracy
and the status of voting in
Democracy
from the Islamic
perspective***

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Abi Omamah Albahily (رضي الله عنه) narrated that the Messenger of Allah (صلى الله عليه وسلم) said:

“Islam will be undone knot by knot, every time a knot is undone, people will hold onto the next one, the first of which is judging according to what Allah has revealed, and the last of them is the salah (prayer).”

(Reported by Ahmad - graded Sahih)

Dear reader, acknowledge that dismantling the Law of Allah (عز و جل) has, and will always lead to the undoing of Islam!

Society today has been shaped by events that have helped to design the contemporary world order. One of the most significant events that took place was the advent of Islam. Mankind witnessed an incredible phenomenon. The Prophet of Allah (صلى الله عليه وسلم) had arrived with a perfectly comprehensive legislation that had to be implemented all over mankind until the very end of time, and life. In the Quran Allah (عز و جل) addressed this issue by Ayat such as:

أَفَحُكْمَ الْجَهْلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنْ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ

“Do they then seek the judgment of (the days of) ignorance? And who is better in judgment than Allah for a people who have firm faith.” [Al-Maidah 5:50]

And:

وَلَا يُشْرِكْ فِي حُكْمِهِ أَحَدًا

“And He makes none to share in His decision and His rule.” [Al-Kahf 18:26]

And:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ
حَتَّىٰ يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا
فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

“But no, by your Lord, they can have no faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.” [An-Nisa 4:65]

These above ayat exemplified the partly political nature of the Quran. Unequivocal rulings and verdicts on social justice were outlined in the Quran. The hand of the thief was to be amputated, the murderer had to compensate the life of the murdered through his own life or blood money, the adulterer was to be killed for his or her crime.

Further detailed guidelines on Halal (permissible) and Haram (forbidden) and other rulings regarding marriage, divorce, death, inheritance, trade and other features of human justice were revealed to mankind. Ruling by these laws was an integral aspect of worship to Allah (عز و جل) (as also discussed in detail in previous chapters of this book). Allah (عز و جل) had reserved this right to legislate for Himself only and He (عز و جل) says:

يَصْصَحِي السَّجْنَءَ أَرْبَابٌ مُتَفَرِّقُونَ خَيْرًا أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ
مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءُ سَمَّيْتُمُوهَا أَنْتُمْ

وَأَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهِمْ مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ
أَمْرًا أَتَعْبُدُوا إِلَّا آيَاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ
النَّاسِ لَا يَعْلَمُونَ

○

“O two companions of the prison! Are many different lords (Arbab) better or Allah, the One, the irresistible? You do not worship besides Him but only names which you have named (forged), you and your fathers, for which Allah has sent down no authority. The Hukm (command/judgment) is for none but Allah. He has commanded that you Worship none but Him, that is the (true) straight religion, but most men know not.” [Yusuf 12:39-40]

And:

أَفَحُكْمَ الْجَهْلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ

“Do they then seek the judgment of (the days of) Jaheeliyah (ignorance)? And who is better in judgment than Allah for a people who have firm faith.” [Al-Maidah 5:50]

With clear instruction from his Lord, the Prophet of Allah (صلی اللہ علیہ و سلم) always referred to the Quran and the shari'ah (Islamic law) as the only source of legislation. Aisha (رضی اللہ عنہا) narrated in a hadith:

‘The Quraish became very worried about the Makhzumiya lady who had committed theft. They said, “Nobody can speak (in favour of the lady) to Allah’s Messenger (صلی اللہ علیہ و سلم) and nobody dares do that, except Usama, who is the favourite of Allah’s Messenger (صلی اللہ علیہ و سلم).” When Usama spoke to Allah’s Messenger (صلی اللہ علیہ و سلم) about that matter, He (صلی اللہ علیہ و سلم) said, “Do you intercede (with me) to violate one of the legal punishments of Allah?” Then he got up and addressed the people, saying, “O people! The nations before you went astray because a noble person committed theft, they used to leave him, and if a weak person among them committed theft, they used to inflict the legal punishment on him. By Allah if Fatimah the daughter of Muhammad committed theft, Muhammad will cut off her hand.” (Reported by Al-Bukhari)

With a reputation of justice and righteousness, the Divinely inspired Islamic Shari'ah was welcomed by populations ranging from China to Spain. At one time one third of the world was being judged by according to what Allah (عز و جل) had revealed (Quran and Sunnah). In these societies, the inequitable and discriminatory rule of manmade law was finally abolished.

Today we live in a 'democratic' world, where mankind is being made to believe that it is the common people who actively influence the local, national and world policy. Democracy claims to provide a method for people to live in a way that is 'beneficial to all'. The ideology of democracy alleges to involve all citizens living in the state to participate in the process of formulating laws.

You may be surprised to know that a very few people actually know and understand the true meaning of this concept of 'democracy'! Many so called Muslim nations today claim to uphold democratic values and thus encourage 'democratic processes'. Many Muslims sadly, voice 'pro-Democratic' opinions, statements and slogans in the media, and 'Democracy' is observed to be the perfect and ultimate solution for the world political and social order. In truth, very few people understand the true meaning and objective of this ideology.

The word 'Democracy' was coined by the ancient Greeks who established a direct form of government in Athens. All adult males gathered together to discuss issues and then voted on a decision with a show of hands. The word 'democracy' comes from the Greek word 'demos' which means 'people' and 'Kratos' which means 'power' or 'authority'.

Others have defined this concept as "...as a system of government in which 'supreme authority' lies with the people,' also as; "...rule by the people in a country directly or by representation." So generally it is understood that democracy is an ideology or a system that is shaped and moulded by the wishes and desires of the population. What we witness today is a form of 'representative democracy, in which the people vote for representatives or politicians (MP's) who make decisions on their behalf.

So it is quite clear that in democracy, absolute power and authority lie with the people. Thus it is their elected representatives that are empowered to legislate and direct the social, political and economic affairs of the people.

InshaAllah in this chapter we attempt to expose the falsehood of democracy and furthermore the hearsay of voting in a democratic system. In the Quran, Allah (عز و جل) says:

○ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“And indeed I created not the jinn and mankind except that they worship Me (alone).” [Ad-Dhariyat 51:56]

This verse is very clear with regards to the purpose of creation of mankind and jinn, that reason or purpose being worship (ibadah). Generally a human being has an in built characteristic from His Lord and he is bound to worship something or someone. It is clear that worship should only be directed to Allah (عز و جل) alone as He (عز و جل) says:

قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا أَنْعِ
أَهْوَاءَكُمْ قَدْ ضَلَلْتُمْ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ ○

“Say (O Muhammad): “I have been forbidden to worship those whom you invoke besides Allah.” Say: “I will not follow your vain desires. If I did, I would go astray and I would not be one of the Muhtadeen (rightly guided).” [Al-An’am 6:56]

And:

وَأَمْتَرُوا الْيَوْمَ أَيُّهَا الْمَجْرُمُونَ
أَلَمْ أَعْهِدْ إِلَيْكُمْ يَبْنَىءَ آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ○

“And (it will be said) O you Mujrimoon (criminals/polytheists/sinners)! Get you apart this Day (from the believers). Did I not ordain for you, O Children of Adam, that you should not worship shaitaan? Verily he is a plain enemy to you.” [Ya-Sin 36:59-60]

One of the ways we exclusively reserve worship to Allah (عز و جل) is by referring to the shari'ah (Islamic Law) in all our affairs and then applying those rulings as Allah (عز و جل) clearly says:

فَلَا وَرَيْكَ لَا يُؤْمِنُونَ
حَتَّى يُحْكَمُواكُمُ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا
فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ○

“But no, by your Lord, that they can have no faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.” [An-Nisa 4:65]

We have been commanded to worship Allah (عز و جل) constantly and consistently right up to our time of death as Allah (عز و جل) says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ○

“O you who believe! Fear Allah as He should be feared and die not except in a state of Islam (as Muslims).” [Al-Imran 3:102]

And:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ○

“Say (O Muhammad): “Verily, my salat, my sacrifice, my living and my dying are for Allah, the Lord of the Alamin (mankind, jinn and all that exists).” [Al-Anam 6:162]

When we testify the Shahadah, we bear witness that there is no ilah (deity worthy of worship) except Allah (عز و جل). This means that there is no power or authority to submit to except for Allah (عز و جل). In order to submit to Allah (عز و جل), we must understand that there is nothing equal to Allah (عز و جل). Allah (عز و جل) has described Himself with at least 99 names and attributes - if anybody claims to have any of these names and attributes, thus contesting the name or attribute with Allah (عز و جل), then this individual has become a Taghoot. A Taghoot (as already explained in the previous chapters) is anything which is worshipped other than Allah (عز و جل). In order to be a Muslim, one must reject all the forms of Taghoot as Allah (عز و جل) says:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ
مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمَرْ بِاللهِ فَقَدْ
أَسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

“There is no compulsion in the Deen. Verily the right path has become from the wrong path. Whoever disbelieves in Taghoot and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All Hearer and Allah Knower.” [Al-Baqarah 2:256]

And:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ
وَأَجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ
حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ
كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿٣٦﴾

“And verily, We have sent among every Ummah (nation) a Messenger (proclaiming): “Worship Allah and avoid the Taghoot.” Then of them were some who Allah guided and of them were some upon whom the straying was justified. So travel through the lands and see what was the end of those who denied (the truth).” [An-Nahl 16:36]

One of the attributes of Allah (عز و جل) is Al-Hakim - which means the only Law giver or Legislator. Thus anyone who draws up a legislation that is not from Quran and Sunnah, becomes a false ilah (a Taghoot) as Allah (عز و جل) says:

يَصَدِّحِي السَّجْنَاءُ أَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهِ الْوَحْدُ الْقَهَّارُ
مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءُ سَمَّيْتُمُوهَا أَنْتُمْ
وَأَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ
أَمْرًا لَا تَعْبُدُوا إِلَّا آيَاتِهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنْ أَكْثَرُ
النَّاسِ لَا يَعْلَمُونَ ○

“O two companions of the prison! Are many different lords (Arbab) better or Allah, the One, the Irresistible? “You worship nothing besides Him but only names which you have named- by you and your fathers- for which Allah has sent down no authority. The *Hukm* (legislation, judgement, command) is for none but Allah. He has commanded that you worship none but Him; this is the (true) straight religion, but most men know not.” [Yusuf 12:39-40]

And:

مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٣٦﴾

“... They have no Wali (Helper, Disposer of affairs, Protector, etc.) other than Him, and He makes none to share in His decision (Hukm) and His rule.” [Al-Kahf 18:26]

In light of these verses it is clear for any person with sound intellect that Allah (عز و جل) has reserved this right of legislation for Himself alone. A Muslim cannot obey any law that has been legislated by other than Allah as He (عز و جل) says:

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ
مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ

وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٦١﴾

“Or have they partners with Allah who have instituted for them a religion which Allah has not ordained? And had it not been for a decisive word, the matter would have been judged between them. And verily, for the Zaalimoon (wrongdoers, polytheists) there is a painful torment.” [Ash-Shura 42:21]

A point to be noted here is that obedience is only directed to Allah (عز و جل) and His Messenger, and those that Allah (عز و جل) has commanded us to obey. Allah (عز و جل) says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي
الْأَمْرِ مِنْكُمْ فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ
تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

“O you who believe! Obey Allah and obey the Messenger (Muhammad) and those of you in authority (amongst you Muslims). (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger, if you believe in Allah and in The Last Day. That is better and more suitable for final determination.” [An-Nisa 4:59]

Allah (عز و جل) clearly states that obedience to other than Him is shirk:

وَلَا تَأْكُلُوا أَمْوَالَكُمْ يَذْكُرْ
أَسْمَاءُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيْطَانَ لِيُؤْخُونَ إِلَى
أُولِيَائِهِمْ لِيُجْدِلُوَكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٦١﴾

“Eat not (O believers) of that on which Allah's name has not been pronounced, for sure it is **fisq** (disobedience of Allah). And certainly, the shayateen do inspire their friends to dispute with you, and if you obey them (by making Al-Maitah (a dead animal) lawful by eating it), then you would indeed be **mushrikoon**.” [Al-Anam 6:121]

And when we, the common people submit and refer to these imposturous man made laws, we fall in to a form of shirk which, is Shirk of Obedience. Just as our supplication and sacrifice are directed only to Allah (عز و جل), so too should our obedience be directed to Him only - as obedience is an integral aspect of worship (ibadah). Allah (عز و جل) clearly says:

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ۝

“Say (O Muhammed) Obey Allah and His Messenger”. But if they turn away, then Allah does not like the disbelievers.” [Al-Imran 3:32]

And:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَطِيعُوا الَّذِينَ كَفَرُوا
يَرُدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٤٩﴾

“O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers.” [Al-Imran 3:149]

Democracy has given this right of legislation to an elected committee - that is generally referred to as a Parliament, Assembly or Council. Within the secretive walls of these establishments, the human legislators contrive laws that the government requires to administer the nation. Throughout world politics, these laws are moulded by the desires of the lay people, and not extracted from the Book of Allah and Sunnah of His messenger Muhammad (صلی اللہ علیہ و سلم). You should be reminded that when Allah (عز و جل) says:

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ سَمَّيْتُمُوهَا أَنْتُمْ
وَأَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهِمْ مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ
أَمْرًا لَا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنْ أَكْثَرُ
النَّاسِ لَا يَعْلَمُونَ

“You worship nothing besides Him but only names which you have named- by you and your fathers - for which Allah has sent down no authority. The *Hukm* (legislation, judgement, command) is for none but Allah. He has commanded that you worship none but Him; this is the (true) straight religion, but most men know not.” [Yusuf 12:39-40]

He (عز و جل) does not say: “The command is for none but Allah and the people”, let alone “The command is for none but the people”. Also when Allah (عز و جل) says:

وَلَا يُشْرِكْ فِي حُكْمِهِ أَحَدًا

“And He makes none to share in His decision and His rule.” [Al-Kahf 18: 26]

He (عز و جل) does not add “...and He makes none to share in His decision and His rule...except what the majority deem to be to best and correct.”

Also Allah (عز و جل) says:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ

“And hold fast all of you to the rope of Allah...” [Al-Imran 3:103]

But in democracy one is encouraged to hold fast to the rope of the Man and his majority. And thus we are told to cling to what the majority is clinging to - even if it be against the command of Allah (عز و جل).

Democracy legitimises other legislators beside Allah (عز و جل); in fact democrats do not even consider that it is the right of Allah (عز و جل) to be the supreme Lawgiver. Rather this right is transferred to fellow inadequate human legislators. People are following the laws of these unlawful legislators and have made legislation a characteristic for them, their parliaments and ruling systems.

These legislators allow that which is forbidden by Allah (عز و جل) and forbid that which is allowed by Allah (عز و جل). Current democratic societies, through hypocritical philosophies of ‘Freedom of Speech’, permit Polytheism (Shirk) and Disbelief (Kufr). This is just one example in which the criminal concept of Democracy has rebelled against the command of Allah. Allah (عز و جل) says:

اتَّخَذُوا أَحْبَارَهُمْ
وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ
مَرْيَمَ وَمَا أُمُّرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا
لَا إِلَهَ إِلَّا هُوَ سُبْحَنَهُ عَمَّا يُشْرِكُونَ

“They (Jews and Christians) took their rabbis and their monks to be their Lords besides Allah, and (they also took their Lord) messiah, son of Maryam, while they were commanded to worship none but one ilah (Allah). La ilaha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him, (far above is He) from having the partners they associate (with Him).” [At-Taubah 9:31]

A hadith narrated in relation to this verse by a sahabi named Adi ibn Hathim (رضي الله عنه) said:

“O Allah’s Messenger! They do not worship them (the rabbis and monks)”, Allah’s Messenger (صلى الله عليه و سلم) said ‘They certainly do’. They (the rabbis and monks) made lawful things as unlawful and unlawful things as lawful and they (Jews and Christians) followed them, and by doing so they really worshipped them.” (Reported by Ahmed, Tirmidhi and ibn Jarir)

So it is clear that present day democratically elected leaders have assumed unlawful positions of Lordship (Ruboobiyah) through their action of legislation. Furthermore, these democrats through their various police and intelligence organisations punish those who do not conform to their laws, rules and regulations.

The Messenger of Allah (صلی اللہ علیہ و سلم) was commanded to judge people by what Allah (عز و جل) had revealed (the Quran) and any judgment that was not established from the book of Allah (عز و جل) had been referred to as judgment of misleading desires.

Allah (عز و جل) says:

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ
بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا
عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ
عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا
وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا
ءَاتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٤٨﴾ وَأِنْ أَحْكَمَ بَيْنَهُمْ بِمَا
أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ
بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَن يُصِيبَهُمْ
بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ ﴿٤٩﴾

“And We have sent down to you (O Muhammad) the Book (this Quran) in truth, confirming the scripture that came before it and Mohayminan (trustworthy in highness and a witness) over it (old books). So judge between them by what Allah has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allah willed, He would have made you one nation, but that (He) may test you in what He has given you; so strive as in a race in good deeds. The return of you (all) is to Allah; then He will inform you about that in which you used to differ. And so judge (O Muhammad) between them by what Allah has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad) far away from some of that which Allah has sent down to you. And if they turn away, then know that Allah’s will is to punish them for some sins of theirs. And truly, most of men are fasiqoon (rebellious).” [Al-Maidah 5:48- 49]

In democracy, political determination and control are exercised by the people. In democracy the authority to rule and judge lies with the people and judgements are made between them independently of what Allah (عز و جل) has decreed. The contradiction and conflict occurs when we are made to choose between the judgment of majority of mankind and the judgment of the One - Allah (عز و جل). It is from the fundamentals of Tawheed that a Muslim submits to the divine judgement of Allah (عز و جل). Thus the Muslim has no choice but to establish, implement and surrender to the shari’ah, if he wishes to submit completely to Allah. Allah (عز و جل) says:

وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ
وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ أَتَيْنَهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ
ذِكْرِهِمْ مُعْرِضُونَ ﴿٧١﴾

“And if the truth had been in accordance with their Ahwa (desires), verily the heavens and the earth, and who so ever is therein would have been corrupted! Nay, We have brought them their reminder, but they away from their reminder!” [Al-Muminun 23:71]

If we reflect upon the present situation of the world, all that we witness is a corruption whose roots originate from the following of lusts and desires. As Muslims, our response to the current situation should be the same as of the Prophet (صلی اللہ علیہ و سلم) mentioned in the Quran:

قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا أَتَّبِعُ
أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ ○

“Say (O Muhammad): ‘I have been forbidden to worship those whom you invoke besides Allah.’ Say: ‘I will not follow your vain desires’. If I did, I would go astray and I would not be one of the Muhtadeen (rightly guided).” [Al-Anam 6:56]

Democracy is a system that wishes to make people submit to their own ideologies - thereby giving them a false sense of influence and control. Sound-bites such as ‘Freedom’, ‘Independence’ and ‘Empowerment’ aim to liberate people from the worship of Allah, to the worship of the ‘Self’. Allah (عز و جل) says:

أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ
وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا
تَذَكَّرُونَ ﴿٦٧﴾

“Have you seen him who takes his own hawa (desire) as his ilah (deity)? And Allah knowing (him as such), left him astray and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allah? Will you not then remember?” [Al-Jathiyah 45:23]

It is evident that following the desires of men ultimately ends in failure alone.

Due to the scale of 'right' and 'wrong' being defined by the 'majority', it is the 'majority' that is referred to as the supreme hand which dictates the affairs of today. Allah (عز و جل) has given the verdict in His Noble Book that the majority is and always will be in deviation and misguidance as He (عز و جل) says:

وَإِنْ تَطِعَ أَكْثَرُ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ
يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٦﴾

“And if you obey most of those on the earth, they will mislead you far away from Allah's Path. They follow nothing but conjectures, and they do nothing but lie.” [Al-Anam 6:116]

And:

○ وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ

“And most of mankind will not believe even if you desire it eagerly.” [Yusuf 12:103]

And:

○ وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ

“And most of them believe not in Allah except that they attribute partners onto Him (i.e. They are Mushrikoon (polytheists)).” [Yusuf 12:106]

So how can the majority define ‘right’ and ‘wrong’ when they are themselves in manifest error and disbelief?

Democracy is a vehicle that transfers Allah’s right of Hakamiyah (legislation) to a human being. Thus, a fellow human who himself is commanded to worship Allah (عز و جل), is elevated to the status of an ilah (deity). And when we submit to his invented laws, we too worship him as a deity, and obedience to him would entail disobedience to Allah (عز و جل). All these verses prove that if we take someone as a law giver besides Allah (عز و جل), then we would be guilty of committing major shirk with Allah (عز و جل).

Now if a person is voting to elect a certain political party into power, which will implement kufr laws, then not only is he recognising the Taghoot, but he/she is giving the party the power to become the Taghoot and to implement kufr instead of Islamic law (Shari'ah). Basic principles of Aqeedah (belief) and shari'ah prove the dalaalah (misguidance) of voting for man-made law.

The first part of the Shahaadah. 'La ilaha illallah' means that there is no one (deity) who is to be worshipped or obeyed but Allah. This is tawheed ul Uloohiyah (Worship to Allah Alone). As already discussed, it is apparent that obedience is to Allah (عز و جل) and those that He has commanded us to obey.

The second part of the Shahaadah. 'Muhammad ar Rasool Allah' means that the risaalah (message) i.e. the shari'ah of Muhammad (صلی اللہ علیہ و سلم), is the only valid shari'ah and his example is to be followed in implementing the commands of Allah (عز و جل). So any Shari'ah contrived by anyone other than Allah (عز و جل) and His Messenger (صلی اللہ علیہ و سلم) is an invalid and false shariah that we have not been given any authority by Allah (عز و جل) to submit or refer to.

The reader must be well informed by now that there is no iman (belief) for the one who has not first disbelieved and rejected that which is the pre-condition of iman - the rejection of Taghoot. Allah (عز و جل) has plainly declared that:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ
مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ
اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ
اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ
وَالَّذِينَ كَفَرُوا أَوْلِيَائُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ
النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ

“There is no compulsion in deen. Verily, the right path has become distinct from the wrong path. Whoever rejects (disbelieves) Taghoot and believes in Allah, then he has grasped the most trustworthy handhold that will never be taken away. And Allah is All-Hearer, All-Knower. Allah is the Wali (Protector) of those who believe, He brings them out of darkensses into light - as for those who rejects (disbelieve), their Awliya (Protectors) are Taghoot who bring them out from light into darkensses. Those are the dwellers of the Fire; they will abide therein forever.” [Al-Baqarah 2:256-257]

And Allah (عز و جل) also says:

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ
وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَكَّمُوا إِلَى الطَّاغُوتِ
وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ
ضَلَالًا بَعِيدًا

“Have you seen those who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement to the Taghoot, while they have been ordered to reject them. And Shaitan wishes to lead them far astray.” [An-Nisa 4:60]

Thus there is no doubt that from the Aqeeda, one **MUST** disbelieve in all those who, through the action of legislation, set themselves equivalent to Allah (عز و جل). Anyone indulging in such an act of legislation, would be guilty of committing **Shirk**.

It has been prohibited to extend friendship, support and allegiance to those who reject Islam, and even more so to those who openly oppose Islam and oppress Muslims. Whoever does this falls in to the category of doing kufr and zulm. As Allah (عز و جل) says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ

أُولِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ○

“O you who believe! Take not the Jews and Christians as Awliya (friends, protectors and helpers) they are Awliya only to each other. And if any amongst you takes them as (Awliya) then surely he is among them, no doubt Allah does not guide the people who are of zalimeen (wrong does and polythiests).” [Al-Maidah 5:51]

This a strong and clear warning to all those so called ‘muslims’ who sit amongst these Kuffar legislators and their Kufr administrations, advising and aiding them in the formulation and implementation of their laws and regulations. And here is a further warning to those local and national community representatives who encourage the Muslims communities to vote for specific political parties.

Today, we frequently witness politicians entering the Masajid, rallying for votes and so on. Sadly enough, their greatest admirers and supporters are none but the Committees, Imams and maintainers of these Masajid. Our Imams, even though they have memorised the Quran and have a decent knowledge of the deen choose to ignore the verses of Allah (عز و جل) where He says:

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٨﴾ الَّذِينَ
يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَيْبَنَعُوتُ
عِنْدَهُمُ الْعِزَّةُ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٣٩﴾

“Give to the hypocrites the news that for them there is a painful torment. Those who take disbelievers as awliya instead of believers, do they seek izzah (honour, power, glory) with them (hypocrites)?” Then verily, all the izzah belongs to Allah collectively.” [An-Nisa 4:138-139]

The Committees and Imams are constantly being apologetic about their Deen, and thus trying to prove to their various leaders, that they are too a ‘Democratic and Freedom loving’ people. In actual truth they have been deceived by the Shaitan into seeking honour and credibility amongst the politicians. Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا
لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أُرِيدُونَ
أَنْ يَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا ○

“O you who believe! Take not disbelievers as Awliya instead of believers. Do you want to make available for Allah a manifest proof upon yourselves?” [An-Nisa 4:144]

Once again informing the believers of the immense sin of giving support to the Kuffar - especially in their rebellion against the commands of Allah (عز و جل). And how many times have the youth of the Ummah stood up and confronted these religious and spiritual leaders, and challenged them on these issues, only to be silenced by those ‘elders’ who under the guise of Islam ‘rubbish’ their claims as being ‘extremist’.

Allah is **Al Hakim** (The legislator), **Al A’leem** (The knower), **Al Khabeer** (The Aware), **Al Wakeel** (The Disposer of Affairs), **Al A’dil** (The Just), **Al Qaadi** (The Judge), **Al Kaafi** (The Sufficient), **Al Malik** (The King), **An Naasir** (The source of aid), **Al Waali** (The Governor and Ally). So the one who turns to man in order to legislate for him and to guide him in his life’s affairs in contradiction to Tawheed has rejected many of the Names and Attributes of Allah (عز و جل) and through this, he enters into Shirk ul Asmaa was Sifaat with regards to these attributes. Allah (عز و جل) says:

وَيُعَذِّبُ
الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ
بِاللَّهِ ظَنِّ السَّوْءِ

“And that He will punish the hypocrite men and women and the mushrik men and women those who think evil thoughts about Allah...” [Al-Fath 48:6]

And:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

“Verily Allah will not forgive the shirk (association of partners of any kind/level) with Him, but He forgives any sin other than that for whom He Wills....” [An-Nisa 4:48]

The Prophet (صلى الله عليه وسلم) united Muslimeen under La ilaha illallah, fought against shirk physically and verbally, and always governed by Shari’ah. The Prophet of Allah (صلى الله عليه وسلم), the best of examples for all of mankind never sought judgement from kuffaar in contradiction to the revelation. So why is it today that the Ummah is only seeking judgments from the Kuffar and not from the Shari’ah - do we think that we are better entitled to Paradise, or have our sins already been forgiven? Allah (عز و جل) says:

وَمَنْ
يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بَيَّنَّ لَهُ الْهُدَى وَيَتَّبِعْ غَيْرَ
سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّى وَنُصْلِهِ جَهَنَّمَ وَسَاءَتْ
مَصِيرًا ۝

“And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him and follows a way other than that of the believers, We shall keep him in the path he has chosen and burn him in Hell, and that (hell) is the worst destination.” [An-Nisaa 4:115]

One of the common commands that all the prophets were commanded by Allah (عز و جل) was to establish the deen as Allah (عز و جل) says:

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا
إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ
وَلَا تَنْفَرُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا نَدْعُهُمْ إِلَيْهِ اللَّهُ
يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴿١٣﴾

“He (Allah) has made for you the same deen (religion), that with which Nuh was advised and that has been sent down onto you (O Muhammad) and that which We ordained for Ibraheem and Musa and Isa saying establish deen and make no divisions in it. Intolerable for the Mushrikun, is that to which you (O Muhammad) call them. Allah chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance and in obedience.” [Ash-Shura 42:13]

And:

ثُمَّ جَعَلْنَاكَ عَلَى شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ
أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾

“Then I (Allah) have put (authorised) you on a constitution in the matter(s) (of deen). Thus you follow that (only) and do not follow Ahwa (whims, desires) of those who know not.” [Al-Jathiya 45:18]

The question is ‘what is that deen which is to be established?’ and the answer for sure is ‘ISLAM’ because Allah (عز و جل) says:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

“For sure the deen with Allah is Islam...” [Al-Imran 3:19]

And to what limits should the efforts of establishing deen be practically implemented? The answer is the saying of Allah (عز و جل):

وَقَاتِلُوهُمْ حَتَّى
لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنَّ
أَنْتَهُوَ آفَاتٌ أَلَّهِ بِمَا يَعْمَلُونَ بَصِيرٌ ○

“And fight them till there is no more fitnah (kufr and shirk) and the deen is enforced in totality for Allah. But if they cease (worshipping others besides Allah), then certainly, Allah is All-Seer of what they do.” [Al-Anfaal 8:39]

When the mushrikoon of the Quraish sought Rasool (صلی اللہ علیہ و سلم) to compromise the exclusive call to Tawheed, He (صلی اللہ علیہ و سلم) rejected their call and Surah Al-Kafiroon was revealed which provided a clear and definite answer:

قُلْ يَتَّيْبُهَا الْكَافِرُونَ
وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ
وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ
لَكُمْ دِينُكُمْ وَلِيَ دِينِ

“Say: O you disbelievers! I worship not that which you worship. Nor will you worship that which I worship. And I will not worship that which you worship. Nor will you worship that which I worship. To you is your deen (your man made ruling) and for me is the deen (Allah’s given constitution).” [Al- Kaafiroon 109:1-6]

Allah (عز و جل) also says:

فَلَا تَطِيعَ الْمُكْذِبِينَ ○ وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ○

“So obey not the deniers (those who believe the verses of Allah). They wish that you should compromise with them (in religion) so they would compromise with you.” [Al-Qalam 68:8-9]

The clear message in these Ayat is that there is no compromise in the religion, and thus there is no compromise between Islam and any other false system such as Democracy. Through Democracy, the kuffar want the believers to concede their faith. Democracy today is the main tool being used by the Kuffar to challenge the Shari’ah of Allah - and through this alternative model of Democracy the world is being taught that the Shari’ah of Allah (عز و جل) is barbaric and inappropriate. What is wrong with Ummah that they continue to propagate Democracy as a perfect system for our time? One cannot participate in Democracy as this false deen will never be accepted of anyone who believes in it. Allah (عز و جل) says:

وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ
دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ○

“And whoever seeks a deen other than Islam, never will it be accepted of him and in the Hereafter he will be among the losers.” [Al-Imraan 3:85]

Some ‘so called Muslims’ today try to justify participation in kufr systems, on the false basis of gradual change - but there is no gradualism in accepting Allah (عز و جل) as the sovereign Legislator in all affairs and inability to apply a command does not justify seeking a contradictory judgement and applying contradictory laws. Allah (عز و جل) has said:

يَتَّيْبُهَا الَّذِينَ ءَامَنُوا ادْخُلُوا
فِي السَّلَامِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ

إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ۝

“O you who believe! Enter into silm (Islam) completely and do not follow the footsteps of Satan. Verily he is to you an open enemy.” [Al-Baqarah 2:208]

And:

أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ
بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ
فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ
وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

“...Then is it only a part of the Book that you believe and do you reject the rest? And as such reward for those amongst you who behave like this is nothing but insulting disgrace in this life, and on the Day of Judgment they shall be forced to turn towards the most grievous penalty. And Allah is not unaware of what you do.” [Al-Baqarah 2:85]

Conclusion:

So even if the man-made laws had agreed outwardly with the Shari’ah, this still would have been munkar (evil) as its motivation and intention was not to please Allah (عز و جل) and not to obey Him but only to arrange affairs to please people, business groups, political parties and to receive a salary. However, the laws contradicted Islam in its belief and details, they contradicted the belief by declaring that man should legislate and decide his own way of life and to separate all religion. In conclusion, to vote in a democracy for a Taghoot - giving him the authority to rule with his innovated Shari’ah is a **great shirk** with Allah (عز و جل) and thus the reader has an obligation to expose this shirk of our time, and must warn the Muslims to boycott any elections in their areas and worldwide.

Clarifying some of the erroneous views being spread, that legitimises voting in Democracy

Having thus presented numerous evidences clarifying the Islamic position on voting for man made legislation, it is now necessary to examine some of the objections to the correct Islamic position. Objections arise due to the lack of knowledge and insufficient understanding of the evidences. It goes without saying that Allah (عز و جل) has explained in various Ayat, the great importance attached to worshipping Him alone, and being ever cautious of associating partners with Him in anything. The verses related to these issues are clear and Allah (عز و جل) has not placed any ambiguity therein. The duty therefore rests with the devout believer to sincerely study the issue, ask Allah (عز و جل) for the correct understanding, and aim to arrive at the correct position.

It has become clear that Muslims in the West are being encouraged to integrate fully within the societies in which they live. In the process of doing so, they have naturally encountered obstacles, and thus many Muslims have therefore attempted to 're-invent' Islam so that it becomes more 'compatible' with the western framework, culminating in a process of conform and accommodation. Islam is complete and perfect, and is in no need of 're-invention'. Muslims must comply with the Quran and Sunnah instead of twisting the truth for the sake of appeasing the kuffar.

One of the arguments used by such people is that of Maslaha (of benefit). They make such a deduction by arguing that what is in the apparent benefit of the Muslims takes precedence, and even if an evil exists, such as voting in the kufr system, then it is deemed as 'lesser' of the two evils, since not voting and non-participation is the greater evil. Such a position compromises the fundamental and basic principles of Islam; that it is Allah (عز و جل) is the One who defines what is good and bad, benefit and harm.

It is certainly from our aqeedah that whatever the Shari'ah has prescribed for us is where the maslaha (benefit) lies, and whatever the Shari'ah prohibits for us is where the mafsada (harm) is. Allah (عز و جل) has not left it to the human mind to distinguish what is truly beneficial since the mind is weak and limited, and in need of guidance. So it is the Islamic text which defines what is 'good' and 'evil'. Allah (عز و جل) says:

الَّذِينَ يَتَّبِعُونَ
الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ
فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ
عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ
الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ
عَلَيْهِمْ فَاَلَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا
النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۚ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ

“Those who follow the Messenger, the Prophet who can neither read nor write (Muhammad) whom they find written with them in the Taurat and the Injeel, - he commands them for Al-Ma'roof and forbids them from Al-Munkar. He allows them as lawful At-Taiyibat (the good and pure), and prohibits them as unlawful Al-Khaba'ith (the bad and impure), he releases them from their heavy burdens, and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad), honor him, help him, and follow the light (the Quran) which has been sent down with him, it is they who will be successful.” [Al-A'raf 7:157]

It is not mere human speculation that decides what is 'good' and what is 'evil'. Humans differ in their opinions and are affected by both internal and external factors such as environment, culture, emotion, instinct and intelligence. Allah (عز و جل) says:

وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

“...And of knowledge, you (mankind) have been given only a little.” [Al-Israa 17:85]

Furthermore, Allah (عز و جل) explains that some things we may regard as good are in fact evil, and vice versa. Allah (عز و جل) says:

وَعَسَى أَنْ تَكْرَهُوا
شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ
وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

“...And maybe you dislike something and this is actually of benefit for you. And maybe you would like something and it is actually an evil for you. Allah alone knows and you do not know [Al-Baqarah 2:216]

In fact the problems of the disbelievers and the secularly governed world are that their systems are based upon man-made laws that are camouflaged by various forms of monarchy, military dictatorship, nationalism, socialism, liberal democracy and so on. The foundation of these systems has no fixed criteria of judgment, and thus they experience a state of constant legal reform as the laws that they contrive do not work, nor meet the needs. A thing that might be lawful today may easily be declared illegal tomorrow- only to become legalized once again by an incoming political party.

Since the laws are not from Allah, they ultimately cause corruption, suffering and oppression. The permissibility of alcohol has resulted and continues to result in social and economic problems; rioting, hooliganism, date rape, vandalism, alcohol addiction, domestic violence, drink driving, and a plethora of crimes motivated by alcohol consumption as prison population statistics repeatedly confirm.

Allah (عز و جل) makes clear in many ayat that man-made systems and laws are the basis of corruption in society. Allah (عز و جل) says:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ
أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾

“Corruption (or evil) has appeared on the land and the sea because of what the hands of men have earned, that He (Allah) may make them taste a part of what they have done...” [Ar-Rum 30:41]

It is clear therefore that man-made laws are always subject to change. A democracy in one location will continuously change its opinion on one issue over a period of years. This has been the case with the death penalty for murder - until 1965 it was a law in the UK and was then prohibited.

Another example is homosexuality which was prohibited and is now permissible, and the law will even criminalise those who condemn it. It was a crime for those under the age of 21 to perform homosexual sex and then the government lowered the age to 18.

As for the U.S.A. the government regularly changes its mind on the issue of the death penalty. There is a clear discrepancy between geographical locations in the same period, with regards the same issue. Many U.S states allow the death penalty but the U.K and other U.S states prohibit it. We can see the contradictions between the different branches of government, where the U.K House of Commons will vote to make an issue an act of law but this will be overruled by the House of Lords who may decide the issue to be unlawful. The U.S Federal Government outlaws same-sex (homosexual) marriages and then the State of California permits them! Thus, the bemused people of the world witness many contradictions that influence the social infrastructure of their nations.

The Quran and Sunnah clarify that human intellect and intuition can not ultimately judge what is ‘right’ and ‘wrong’. Allah (عز و جل) says:

وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ
وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ أَتَيْنَهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ
ذِكْرِهِمْ مُعْرِضُونَ ﴿٧١﴾

“And if the truth would have been in accordance with their desires, verily, the heavens and the earth and whoever is therein would have been corrupted! Nay, We have brought them their Reminder, but they turn away from the Reminder.” [Al-Muminoon 23:71]

And Allah (عز و جل) says:

إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمْ
الْهُدَىٰ ۖ أَمْ لِلْإِنسَانِ مَا تَمَنَّى ۝

“They follow but conjecture and that which they themselves desire, whereas there has surely come to them the Guidance from their Lord! Or shall man have whatever he wishes.” [An-Najm 53:23-24]

And:

فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ
أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ
هُدًى مِنَ اللَّهِ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ۝

“But if they do not respond to you, then know that they only follow their own evil desires. And who is more astray than he who follows his desires without any guidance from Allah? Verily! Allah guides not the people who are Zalimeen (wrong-doers, disobedient to Allah, polytheists).” [Al-Qasas 28:50]

The human mind will often oppose divine text and men (usually the disbelievers) will try and establish what is right and wrong independently of Allah (عز و جل). The result is error and corruption.

A further point is that people will remain in constant difference of opinion unless they solely refer to the divine law. This is proven by ration and by many evidences. Allah (عز و جل) says:

وَمُذَرِّينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ ۖ كَانُ النَّاسُ أُمَّةً وَاحِدَةً ۗ فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ
وَمُنْذِرِينَ ۖ فِيمَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ

“Mankind were one ummah and Allah sent Prophets with good news and warning and with them He sent the Book in truth to judge between people in matters they differed...” [Al-Baqarah 2:213]

And:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ

“And hold fast to the rope of Allah all of you together and be not divided...” [Al-Imran 3:103]

If we are living under man-made law, this does not give us the license do as we wish by accepting and integrating into the secular system. Rather we are supposed to be establishing the laws of Allah (عز و جل) as it is from the rights of Allah (عز و جل) that His legislation be established on the earth. This great and noble task has been discarded and instead Muslims are being encouraged to recognise the kufr system (which they are meant to reject) by voting for it. This is a total contradiction and hypocrisy and rebellion against the Quran and Sunnah and opposes the basis of Tawheed.

Muslims who were living under the Kufr law of Makkah in the time of Muhammad (صلی اللہ علیہ و سلم) were commanded not to compromise their Deen and accept the system of the Quraish, but rather they were commanded to establish Islam without any deviation or division. Allah (عز و جل) says in a Makki ayah (a verse that was revealed in the pre-Hijra Meccan period of Islam):

أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ

“...Establish the deen and do not make divisions in it...” [Ash-Shura 42:13]

It is also established that the pagans of Mecca offered the Prophet (صلی اللہ علیہ و سلم) a compromise in which they would submit to the religion of Islam one year, and in the following year the Prophet and the Muslims would be obliged to submit to the religion of the pagans. This type of arrangement is something that clearly resembles the 'Democratic' model. It is well known that this proposal was unhesitatingly rejected by Nabi (صلی اللہ علیہ و سلم). Allah (عز و جل) Himself worded the response of the Prophet (صلی اللہ علیہ و سلم) by revealing Surah al-Kafiroon, which dispelled any compromise or cooperation between Tawheed and Shirk.

Whilst in Mecca, the Muslims were further commanded not to compromise with the kufr system. Allah (عز و جل) says:

فَلَا تُطِيعُوا الْمُكَذِّبِينَ ۝ وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ۝

“So obey you not their desires. They wish that you should compromise with them so that they would compromise with you.” [Al-Qalam 68:8-9]

Furthermore, it was revealed in Makkah that all disputes and differences were to be settled by Islamic law alone and not the kufr law and system. Allah (عز و جل) says:

وَمَا اخْلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ۖ

“And in whatsoever you differ the hukm is with Allah...” [Ash-Shura 42:10]

In every secular society where the sovereignty is given to man instead of Allah, the basis and motivation for the law is obviously for other than Allah (عز و جل). This is shirk and is completely invalid, even if it agrees outwardly with Islam. Allah (عز و جل) says:

وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ۝

“And it has been revealed to you as it was to those before you If you commit shirk with Allah surely all your deeds will be in vain and you will certainly be amongst the losers” [Az-Zumar 39:65]

And:

وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ ۝

“... and if they committed shirk all the actions which they did would be of no benefit to them.” [Al-Anam 6:88]

Therefore if any secular leader or government prohibit murder, stealing and drug taking, and all which outwardly agree with Islam, it is still an act of kufr and shirk because its motivation and basis is the sovereignty of man to decide his own system and laws. A Muslim who supports or accepts another human being to do that has made shirk with Allah (عز و جل) and has supported the Taghoot in his transgression.

In a secular country, not only is the whole basis of ruling an act of shirk but the laws passed will also inevitably contradict the laws of Islam. Any Muslim who gives support to someone who contradicts such laws in an open manifesto has entered into open kufr. All secular political parties today support homosexuality, adultery, fornication, alcohol consumption, nudity, pornography, eating pork, usury (interest), copyright and patent. All of these and hundreds of other issues are prohibited by Islam but made permissible by man-made law under every secular political party. Allah (عز و جل) says:

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ ۚ

“Or do they have partners with Allah to legislate for them in the deen what Allah does not allow” [Ash-Shura 42:21]

The Quran prohibits us to follow and obey the disbelievers as their intentions are often evil and harmful towards Islam and Muslims. Allah (عز و جل) says:

يَا أَيُّهَا الَّذِينَ
ءَامَنُوا لَا تَتَّخِذُوا بِطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا
وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي
صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنتُمْ تَعْقِلُونَ

“O you who believe! Take not as your bitaanah (close advisors and supporters) those outside your deen since they will not fail to do their best to corrupt you, they desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made clear to you the signs if you have wisdom.” [Al-Imran 3:118]

Which government gathered to bomb Muslims in Iraq, Afghanistan, Sudan, Libya and Palestine? Which political parties agree with the establishment and maintenance of the State of Israel which occupies the Holy Land and murders thousands of Muslims? They all recognize this treacherous and illegitimate State.

Allah (عز و جل) says:

أَوْ كَلَّمَا عَاهَدُوا عَهْدًا نَّبَذَهُ فَرِيقٌ مِّنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ

“Many among the people of the Book wish to turn you back from your faith towards kufr due to their envy even after the truth has been known to them but forgive and excuse them until Allah brings about His command. Indeed Allah has power over everything” [Al-Baqarah 2:109]

And:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَطِيعُوا
فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُم بَعْدَ إِيمَانِكُمْ كَافِرِينَ

“O you who believe! If you follow a party of the People of the Book, they will return you to kufr after you have believed” [Al-Imran 3:100]

Was it not the democracies and political parties which supported Salman Rushdie – who insulted the Messenger of Allah (صلی اللہ علیہ و سلم) and Islam? The same so called liberties of speech are supported today by new and emerging political parties that have secured loyalty from a despondent Muslim community. These new political parties that promise to support and aid Muslim communities in the West offer nothing but faint hope to a disillusioned community.

The disbelievers never accept the Muslims until the Muslims change their religion from Islam to democracy, freedom and secularism. This is apostasy (Ridda). Allah (عز و جل) says:

وَلَن تَرْضَىٰ عَنكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنْ
هَدَىٰ اللَّهُ هُوَ أَهْدَىٰ وَلَئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ
مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ

“The Jews and Christians will not be pleased with you unless you follow their way. Say: Indeed, the guidance of Allah is the (only) guidance. And if you were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'an), then you would have against Allah neither any Wali (protector or guardian) nor any helper.” [Al-Baqarah 2:120]

The one who calls Muslims to recognize and support man-made law as well as all the evil which Islam prohibits is calling to the fire and making haram and kufr a matter of permissibility. This is an invention of lies about the deen of Allah.

Allah (عز و جل) says:

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ
وَهَذَا حَرَامٌ لِنَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى
اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ

“And speak not concerning that which your tongues put forth falsely this is lawful and this is forbidden so as to invent lies against Allah. Verily those who invent lies against Allah will never prosper.” [An-Nahl 16:116]

There are many today who are precisely engaged in this. They justify voting by advocating that this is a responsibility sanctioned by Allah (عز و جل). They even go as far as to say that the Muslims who rightfully abstain from voting are sinful!

It is the Munaafiqeen (hypocrites) who command munkar (evil) such as voting for kufr political parties to make laws, as well as calling to other forms of misguidance. Allah (عز و جل) says:

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ
بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ
عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ

“The hypocrites, men and women, are from one another, they enjoin the munkar and forbid the ma’roof (good).” [At-Tawbah 9:67]

There is no such system recognized by Islam called ‘Democracy’ wherein people vote for some supposed benefit, and end up voting for a multitude of kufr and haram. This is altogether and unequivocally kufr. The only system is submission to the laws of Allah. Allah (عز و جل) says:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

“The only way of life with Allah is Islam...” [Al-Imran 3:19]

And:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ
دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

“And whoever desires a deen other than Islam, never will it be accepted of him and in the hereafter he will be one of the losers” [Al-Imran 3:85]

The one who calls for Muslims to make halaal some sins such as homosexuality is a kaafir, and such a person will be humiliated in this world and in the next. Allah (عز و جل) says:

أَفْتَوْا مِنْ بَعْضِ الْكُتُبِ وَتَكْفُرُونَ
بِبَعْضِ مَا جَاءَ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيًا
فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ
وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

“...Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allah is not unaware of what you do.” [Al-Baqarah 2:85]

This is an extremely important point to pay heed to, as when the Muslim casts his vote for any political party, he has empowered and authorized that party to make laws that could constitute disbelief. Some political parties today declare that they are in support of the Hijab for the Muslimah, that they are disgusted by the Western invasion of Iraq, and that they will support and build the Muslims communities that reside here. It comes as no surprise that parties such as this, (who only brandish this manifesto to secure votes from a community that historically has not participated in general elections) secure many votes.

The Muslims seem to be oblivious to the fact that these parties also permit usury, alcohol, pork, adultery and many other issues that have been outlawed by Allah (عز و جل) – The Lawmaker for the entire mankind. The Muslims naively fall into a trap of the Kuffar that is mentioned by Allah. Allah (عز و جل) says:

فَلَا تُطِيعِ الْمُكَذِّبِينَ ﴿٨﴾ وَدُّوا لَوْ يُدْهَنُ فَيْدُهُنُوتٌ ﴿٩﴾

“So (O Muhammad) obey not the deniers. They wish that you should compromise (in religion out of courtesy) with them, so they (too) would compromise with you.” [Al-Qalam 68:8-9]

Precisely for this purpose, political parties seek to neutralize Muslim communities, so that Muslims will compromise their Islamic beliefs and values in return for limited support from these parties.

The kaafir politician pursues his own wealth and interests, and indeed their own systems often expose such corruption. In addition to this, political parties are controlled by their covert interest groups such as their funders and think tanks who have their own private agendas. The Quran commands us to avoid such people and not support them. As for the Muslim, he changes society for the sake of Allah according to Islam, not for the sake of worldly gain. Allah (عز و جل) says:

فَأَعْرِضْ عَنْ مَنْ تَوَلَّى عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ
الدُّنْيَا ﴿٢٩﴾ ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ
سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَى ﴿٣٠﴾

“Avoid a person who has turned away from our remembrance and does not desire anything beyond the life of this world, and this is the extent of his knowledge. Your Sustainer knows best who has gone astray from His path and He knows best who is guided” [An-Najm 53:29-30]

It is also forbidden to participate in voting as Muslims are not allowed to be under the authority of disbelievers, and voting is a recognition of the political authority of parliament, as well as its right to make law. Allah (عز و جل) says:

وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾

“...And never will Allah allow the disbelievers to have a way over the believers” [An-Nisa 4:141]

Many of those who encourage voting cite the verse where Allah (عز و جل) says:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ

“...Cooperate in righteousness and piety, and do not cooperate in sin and transgression...” [Al-Maidah 5:2]

This verse however begins by addressing the believers **“O you who believe”** and thus addresses the obligation of cooperation amongst believers, not kuffar. Furthermore, gathering and calling upon Muslims to vote is cooperation in the highest munkar of shirk. The above verse prohibit us from cooperating in any “ithm (sin)” or “udwaan (transgression)”. Man-made law is the greatest Ithm and is the basis by which other shirk and haram are made permissible.

It is heartbreaking to witness how Muslims continue to disunite with one another, and refuse to help one another due to trivialities, but they hurry to unite under the banners of the disbelievers. This has been witnessed on occasions such as the anti-war efforts that have been instigated and headed by Kuffar. On anti-war marches it is not surprising to see Muslims dancing to the tunes of the Communists, Homosexuals and drug addicts who march side by side with Muslim fathers, mothers, brothers, sisters, sons and daughters.

Recently, Muslims from all backgrounds chose to vote for a party called RESPECT. Leading campaigners of the RESPECT party lead the anti-war initiative in the UK, thus generating immense enthusiasm and support from Muslim groups and parties. These parties sent out e-mails to thousands of people asking them to use their vote to elect members of RESPECT into local administrative authorities. Many Muslims obliged and caste their votes for RESPECT, which calls itself '*The Unity Coalition-Respect, Equality, Socialism, Peace, Environment, Community, Trade*'. So the Muslims chose to unite under banners of Kufr and Shirk, and supported people who would never implement the Shari'ah of Allah (عز و جل) but they still persevere in dividing themselves.

Since people regard non-participation as the 'greater evil', it is necessary to emphasize that the person who does not vote has done no evil. He did not recognize those who try and take the sovereignty of Allah (عز و جل) for themselves, as well as His attribute of legislation. He did not obey the man-made law nor show approval of the decadent man-made system. He did not support a foreign policy which kills and imprisons Muslims. As for the one who votes, he has given the mandate to govern - to a representative who has a manifesto which contradicts Islam from its core foundation. The representative, once elected will implement his manifesto or call for it on the basis that the voter has given him the mandate to do so by his vote.

Thus a so called Muslim who votes for someone due to one policy that he has wrongly identified as 'Islamic' has also given the candidate the authority to implement or call for the implementation of all other aspects of their manifesto. It is irrelevant to say '*I did not vote for you for this issue but another issue*' because the ballot box does not distinguish between issues. Additionally one does not only vote for all the issues in the manifesto which contradict Islam, but one also votes for all the issues of law which currently exist, and which the party or candidate do not declare opposition to. This is because the electoral process by necessity approves the parliamentary system and its results.

We should not be so naive and think that the kuffar, who desire power, fame and fortune through their elections, have sincere objectives for Islam and Muslims. They, like other political parties need as many votes as they can get, and since Muslims are a growing minority, the kufr political parties will do what they can to appease them. We will end with the reminder and warning from Allah (عز و جل):

وَدُّوا لَوْ تُكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ

“They desire that you should disbelieve as they have disbelieved, so that you might be (all) alike; therefore take not from among them Awliya (friends and protectors)...” [An-Nisa 4:89]